

Al-Qadiani and his Faith

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Introduction

Qadianism is a politico-religious movement, launched by Mirza Ghulam Ahmad Qadiani in the 2nd last decade of the 19th century.

At first, he posed himself as a saint and religious scholar. He arranged religious moots against the Christian and Hindu clergy so that he could win the people's sympathies. In this way he did succeed to popularize himself among them : secondly, he, by mental somersaulting, pretended to be Mehdi, the awaited Imam. Thirdly he claimed himself the Holy Christ, the Messiah and lastly, he beat the drum about his false prophet-hood.

The Ulema and the doctors of Islam ranged themselves against him and his wrong followers but unfortunately it was the time when the whole India was under the British crown and their policy was to protect that man or the group of men, who could help them in increasing their colonial interests. So the Britishers bucked them up and provided them full shelter. That is why our ulemas' preliminary efforts could not prove effective but they never gave up their struggles and after independence they remained busy for its eradication. Since 1974 an anti-Qadiani movement was launched by the people of Pakistan to get them officially declared a separate religion and a separate religious community.

By the grace of Almighty Allah, the government of Pakistan accepted the people's demand and declared them a non-Muslim minority.

An amendment in the 1973 constitution was made by the elected parliament of the Islamic Republic of Pakistan on the 7th September 1974. I present here that amendment for the benefit of the readers.

(1) Short Title and Commencement.

(i) This act may be called the constitution (Second amendment) Act 1974.

(ii) It shall come into force at once.

(2) Amendment of Article 106 of the Constitution.

In the constitution of the Islamic Republic of Pakistan, herein after referred to as the constitution, in article 106 in clause (3) after the word "communities" the words and brackets and persons of the Qadiani Group or the Lahori Group (who call themselves Ahmadies) shall be inserted.

(3) Amendment of Article 260 of the Constitution.

"In the constitution, in Article 260, after clause (?) the following new clause shall be added, namely, (3) A person who does not believe in the absolute and unqualified finality of the prophet-hood of Muhammad (Peace be upon him) the last of the prophets or claims to be a prophet, in any sense of the word or of any description what so ever, after Muhammad (Peace be upon him) or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the constitution or Law."

Now in Pakistan, no doubt at all, that the followers of Mirza Ghulam Ahmad Qadiani are non-Muslim. But they, still, have been posing themselves as Muslim or a sect of Muslim to the world and maintain their missionary organisation in various countries of Africa, America, Europe and Asia.

They convert people to Qadianism in the name of Islam so it is more necessary now, to expose their activities and publicise the decision of the parliament of Pakistan and also their false—beliefs should be presented to those who are unacquainted with Urdu. Having this very purpose in mind, Maulana Manzoor

Ahmad, the great scholar, and leader has made an effort to compile the original Urdu book-let and entrusted me with the job rendering it into English. I consider it a great honour to be entrusted with the responsibility of translating this work into English.

This book-let shows some rare specimen of MIRZA'S manners, his special incestuous taste, his mastery of the filthy jargon and his confused maxims.

I request my readers to forgive me for any lapses which may be there. The very ambiguous style and expression of Mirza Ghulam Ahmad made my work more difficult because some of his writings in Urdu are so trivial and confused that I had to work hard to make them comprehensible.

I am thankful to my respected teacher, Professor Iftekhar Ahmad, who very kindly provided me guidance and useful suggestions. I also owe my thanks to Maulana Manzoor Ahmad who gave me the confidence which encouraged me to take up the task and present it to you.

MAY ALLAH accept my humble effort and make it a useful source for the eradication of Qadianism:

15th March, 1981

Mahboob Ali Khan
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COMMENTS of Al-Sheikh Hasnain Muhammad Makhloof
(ex) Grand Mufti, Republic of Egypt.

I have studied this booklet thoroughly. The faith of Mirza of Qadian and that of his followers has been clearly explained in it. But elucidating their self-styled faith, full justice has been done to the subject. Maximum publicity should be given to this booklet so that it may serve as a searchlight for truth and clear the doubts in the mind of the readers created by the false propaganda of the Qadianis.

Hasnain Muhammad Makhloof
Ex-Grand Mufti of Egypt and member of
Kubbar-al-Ulama Al-Azhar and member of
the Muslim World Congress, Macca
Macca-al-Mukarrama.

12 Rabiul awwal, 1394 Hij.

FOREWORD

In the Name of God, most Beneficent and most Merciful

From the first century until the present day Ummah of Islam has suffered from calamities which were faced in the following and the propagation of Islam. But by the grace of God, it has withstood the streams of Khawarij, Shia, Jahmiah, Karramiah, Qadariyah and the like. The foregoing plundered most of the Islamic annals and if the mercy of Allah had not interfered all should have been obliterated. Allah infused the spirit of defence in Muslim scholars who stood guard against all such infiltrators and defended the religion from *kuf*r and its followers. It is a decree of God that religion of Islam should always be victorious.

In the present era the greatest attack on Islam was the appearance of Mirza Ghulam Ahmad of Qadian. Aided by the British Government, he began his mission in India (before partition) from Qadian, a village in Distt, Gurdaspur, East Punjab. By degrees, Mirza promoted strange theories. First, he declared that he was *Mujaddid* (the Reformer) then he said that he was *Mehdi*: subsequently he became PSEUDO MESSIAH then he claimed to be the promised Maseeh and declared that he had descended from Heaven. He later claimed that he was a prophet without *Shariat* (a new law). After some time his claim escalated and he declared himself *Nabi* and *Rasool* with *Shariat* and a recipient of revelation. He regarded his revelation as equal to the Quran. He selected some verses from the Quran and applied them to himself; he gave self-styled meanings to these Quranic verses just as the followers of Batinia and Zanadica did. He followed and aped the methods of Mohammad Ali Bab and Baha-Ullah (founders of Babism and Bahaism) in interpreting his sayings. He tried his best to degrade the miracles of the prophets in general and that of Muhammad (PBUH) in particular.

Bait-ul-Muqaddas

He regarded his mosque (in Qadian) as Masjid-e-Aqsa (in Baitul Muqaddas), his village as equal to Mecca and Lahore as equal to Medina. He built a minaret in his mosque and called it 'the Minaret of Maseeh'. (manartul-maseeh). He named the graveyard in his village as the garden of paradise (Jannat-ul-Baqee) and declared that whosoever was buried in that graveyard would go to paradise.

He disparaged Isa (PBUH) to such an extent that I am ashamed to repeat his words. No prophet ever adopted such a disrespectful attitude to another. This pseudo prophet declared everyone who did not believe in his (false) prophethood as a non-believer. It was his belief that the British Government was a blessing of God and he confessed in his writings that they had planted Qadianism in that land. He told the people lies, fables and gossip and believed in those superstitions. In the beginning, it was just a small temptation and a small calamity but it slowly grew into a great challenge with the results that religious scholars considered it their duty to root out that evil.

The eminent scholars of Deoband Imam ul Asr, Maulana Sayyid Muhammad Anwar Shah Kashmiri (may Allah confer his mercy on him) were among the pioneers who devoted themselves to work against this Qadiani scourge. Allama Anwar Shah wrote many books on the subject in both Arabic and Persian. He helped his pupils to write books on this theme and encouraged them to defend the faith by writing, preaching and debating. The Allama wrote *Aqeedat-ul-Islam fi Hayat Isa Alahissalam*, Islamic faith about the life of Isa (peace be upon Him) *Tahiyat-ul-Islam fi Hayat Isa alahissalam*, *Al Tasrih fi ma rwatara fi Nuzulil Masih* and *Tafseer of Aya Khata'm-ul-Nabiyyen* in order to counter the curse of Qadianism. In order to counter such evils, he wrote a specific book on Usul (principles of analogy) entitled *Ikfar Ul Mulhideen*. In short, by his efforts and by the resistant atmosphere created by his colleagues, the Ulema of the sub-continent became well aware of the *Kufr* of the Qadianis and they called back those who were bewildered by this sect and had gone beyond the pale of Islam.

The Ulema and the people of Arab countries had no knowledge of the works of Sayyid Anwar Shah Kashmiri and the public were so busy pursuing their material lives that the religious hold in these circles was weakened. Thus a concise and comprehensive book was needed which

could expose the Qadianis: a book, the study of which would be sufficient to convince its readers. Although Sheikh Abul Hasan Nadvi's book *Al Qadiani wal Qadianiat* and allama Ihsan Ilahi's book on this subject were available, there was still a great gap to be filled. Our dear friend, Al-Ustaz Sheikh Manzoor Ahmad Chinioti (who has devoted himself to the defence of Islam and the annihilation of the calamity of Qadianism) appeared to fill this gap with a spirited defence of Islam. He edited this book *Al Qadiani Wa Muta qadatuhu*—Mirza of Qadiani and his beliefs.

Although *Kufr* of Mirza Ghulam Qadiani is quite clear and needs no further elaboration, Maulana Chinioti has proved his point by taking numerous quotations from the books of the Qadianis. May God repay him with the fullest reward for his labour in this field and make this book a source of enlightenment to the Muslim world and a means to remove the deceit from the face of Qadianism. May God accept this humble supplication.

Muhammad Yousuf al Binnori son of
Muhammad Zakaria Al-Binnori
Khadim-ul-Hadith al Nabawi, Karachi
Pakistan

15 Jumadat-ul-Ukhra 1391.

Editor's note

Praise be to one Allah alone and *salat* and *salam* on His Apostle after whom there is no Prophet to be born. There is no ummah after His Ummah and no book after His book; and *salat* and *salam* on His family and on His Companions and on those who follow His path and may this continue upto the Last Day.

Ameen

Mirza Ghulam Ahmad Qadiani was born¹ in the year 1840 in the province of the Punjab. His native town — Qadian — is now in India. He made declaration of his Nubuwwah in 1900 and regarded everyone who disbelieved his false prophethood as being an infidel. The British Government of that time not only aided him in his nefarious mission but it was the government itself who rooted this poisonous plant in the realms of Islam. Mirza himself *has* admitted this fact in his writings.² The British Government gave him full support and protection and he, in return, continued to work as its stooge and agent. He gave the verdict that the theory of *Jehad* was abrogated and said that obedience to the British government was obligatory for everyone. He propagated these views everywhere, even in Mecca and Medina. Qadian remained the centre of his mission until he died of cholera³ at the age of 68 in May, 1908.

1. See *Kitab ul-Barrivah*, p.134.

2. See *Tableegh-e-Risalah*, vol. 7, p.19.

3. See *Hayat-e-Naser*, compiled by Sheikh Yaqub Ali Irfani, p.14. This is a biography of Mir Naser, the father in law of Mirza Ghulam Ahmad. He was present when Mirza died. Mirza told him at that time that he (Mirza) was suffering from Cholera.

When India was partitioned, Pakistan came into existence and the Qadianis who migrated to Pakistan, along with Muslims, founded a new town — Rabwah-in Pakistan. Thereafter Rabwah became the centre of their mission.

Muslim scholars were apprehensive of this calamity from its very beginning. They fought against it with tongue and pen and agreed upon the facts that Mirza and his followers were *kafir* and renegades from Islam. These scholars wrote very useful books on this subject.

A short tract is presented here on this important issue which deals with the claims of the pseudo prophet, under the following headings:-

1. His claim to being a *Nabi* prophet.
2. His belief in the death of Isa (PBUH).
3. His contention that whosoever does not believe in his prophethood is *kafir*.
4. His devotional support of the British Government.
5. His declaration forbidding *Jehad*.
6. His regeneration of holy places and holy personalities.
7. His disparagement of the prophets (PBUT) and his claim of superiority to them, even to the greatest of them, the Seal of the prophets, Muhammad (PBUH).

Everything presented here is based upon quotations from Qadiani books (page references are cited), although succeeding editions may differ in places, no explanatory note or comment is given.

May God help us and guide us all along the righteous path.

Manzoor Ahmed Chinioti
Principal Jamia Arabia Chinioti (Pakistan)

CLAIMS OF MIRZA GHULAM AHMAD AL-QADIANI (From Mujaddadiat to Prophethood)

Mirza Ghulam Ahmed writes:

١- ماتت القلوب ، وكثرت الذنوب ، واشتدت الكرب ، فعند هذه الليلة اللبلاء ، وظلمات الهوجاء ، اقتضى رحم الله نور السماء ، فأنا ذلك النور والمجدد المأمور والعبد المنصور والمهدي المعهود والمسيح الموعود واني تزلت بمنزلة من ربي لا يعلمها أحد من الناس .

Hearts have withered, sins are on the increase, troubles have intensified. So at this black night and the recurring darkness, God, through His special mercy sent a light from Heaven and I am that light. I am the reformer *Mujaddid*, the appointed one, and the helped servant, the Mahdi (guide) of the time and the Promised Maseeh. I have been raised to a degree of honour that no man among you can understand.¹

٢- فبشرى لكم قد جاءكم المسيح مسحه القادر وأعطى له الكلام النصيح وطوبى لكم قد جاءكم المهدي المعهود ومعه المال الكثير والمتاع المنضود ، يآئها الناس اني أنا المسيح المحمدي ، واني أنا أحمد المهدى .

2. So you are blessed. The Maseeh has come to you. God, the Powerful, has placed His hand on him and bestowed His eloquent speech upon him You are blessed. The Mahdi of the time has come to you with abundant riches and endless wealth you people I am the Maseeh of Mohammad's line and I am Ahmad al-Mahdi.²

٣- أنا المسيح الموعود الذى قدر مجيئه فى آخر الزمان من الله الحكيم النديان ، وانا المنعم عليه الذى اشير اليه فى الفاتحة عند ظهور الحزبين المذكورين .

3. I am that Promised Messiah whose coming was ordained for the last hours by Allah — the Wise — the Judge, and I am the blessed one, referred to in Surah *Al-Fatiha* (among the blessed ones), where the two parties are mentioned to come forth.³ (The Jews and the Christians).

٤- إن قيل أن المسيح قد خلق من غير أب من يد القدرة وهذا أمر فوق العادة ، فلا يتم هنا لك (يعنى فى حق القاديانى) شأن المماثلة وقد وجب المفاهاة كما لا يخفى على القريحة الوقادة .

قلنا : أن خلق انسان من غير أب داخل فى عادة الله السدير الحكيم ... نعم نقبل أن هذه الواقعة قليلة نسبة إلى ما خالفها من قانون التوليد ، وكذلك كان خلقى من الله الوحيد وكان كمثله فى الندرة . وكفى هذا القدر المسعبد فائق ولدت تؤما وكانت صبية تولدت معى فى هذه القرية ، فماتت وبقيت حيا من أمر الله ذى العزة ، ولا شك أن هذه الواقعة نادرة نسبة إلى الطريق المتعارف المشهور ومع انى أرسلت فى المهزودتين وأعيش فى المرضى مرضى فى الشق الاسفل (يعنى كثرة البول فى يوم وفى ليل مائة مرة) ومرض فى الاعلى (توران الرأس والمراق ومالبخوليا) فحياتى أعجب من تولد المسيح واعجاز لمن يرى .

4. If it is said that Maseeh was born without a father, purely by God's miraculous power and you, (Mirza al-Qadiani) have no such honour to your credit although parity is essential among those who are brilliant, then we will also say that the creation of man without a father is the custom with Allah — the powerful,

the wise. We accept that a fatherless birth is a very rare and exceptional thing compared to normal births; and so my own birth was no less extraordinary. It is sufficient for the inquisitive to know that I was born of one of twins. The other twin born with me in this town was a girl. She died and I remained alive by the order of the Almighty One. There is no doubt that this birth was rare as compared with normal births. In addition I have been sent in two garbs, to live with two diseases, one is in my lower body (passing water excessively — sometimes one hundred times in 24 hours) and the other is in my upper body (that I suffer giddiness and am prone to nervous spells). Thus my birth and life are more astonishing than the birth of Isa — and they are a miracle for all to behold.⁴

۵۔ انا المسیح وبالحق امشی وأسیح أن عیسی مات ولا یحیی

5. There is no doubt that I am the Maseeh. I walk and flow with truth. Isa died and is no more like you among living ones.⁵

منم مسیح زمان منم کلیم خدا منم محمد واحمد کہ محبتی باشد .

6. I am the Maseeh of the time and I am Moses on whom God conferred His speech. I am Muhammad and Ahmad, the selected one.⁶

دو برس تک صفت سریتیں میں نے پرورش پائی اور پردہ میں نشوونما پاتا رہا پھر جب اس پر دو برس گزر گئے تو.... مریم کی طرح عیسیٰ کی روح مجھ میں نفخ کی گئی اور استعارے کے رنگ میں مجھے حاملہ ٹھہرایا گیا اور آخر کئی مہینہ کے بعد جو دس مہینہ سے زیادہ نہیں پندریہ اس الہام کے... مجھے مریم سے عیسیٰ بتایا گیا... پس اس طور سے میں اب مریم ٹھہرا۔

7. I was brought up as Maryam (Mary) and remained veiled so for two years. Then after two years the soul of Isa was infused into me as it was infused into Mary — and I became pregnant (as a matter of metaphor). Then after some time (which did not extend ten months) I was taken away from Maryam and was converted from Mary into Isa. It is thus that I became the son of Mary.⁷

۸۔ میرا ہی نام خدا نے بلعین احمدیہ میں پہا مریم رکھا اور بعد اس کے میری ہی نسبت یہ کہا کہ ہم نے اس مریم میں اپنی طرف سے روح پھونک دی اور پھر روح پھونکنے کے بعد مجھے ہی جیسے قرار دیا۔ پس اس آیت کا میں ہی مصداق ہوں۔
 . و مريم ابنت عمران التي احصنت فرجها فنفخنا فيها من روحنا .

8. Verily God has named me Mary in *Baraheen Ahmadiyya* and then concerning me He said that He infused Isa into me and I am the real subject of the verse; so this prediction of *Surah Tahreem* is restricted to me (and Mary the daughter of Imran who guarded her chastity; so We infused into her Our soul) because I am the only one who has claimed to be Mary and that Isa's soul was infused into me. Thereafter I was taken to be Isa — therefore I am the subject of this Ayah.⁸

۹۔ حضرت مسیح خلیۃ السلام نے ایک موقع پر اپنی حالت یہ ظاہر فرمائی کہ کشف کی حالت آپ پر اس طرح طاری ہوئی کہ گویا آپ عورت ہیں^{۱۰} اور اللہ تعالیٰ نے رجولیت کی قوت کا اظہار فرمایا۔

9. In a visionary state I saw myself as a women and God extended to me His power of intercourse . . . This is just an indication for the imaginative.⁹

۱۰۔ وقد أوحى إليّ من ربّي قبل أن ينزل الطاعون : «أن اصنع الفلك بأعبتنا ووحينا ولا تخاطبني في الذين ظلموا انهم مغرقون ، ان الذين يبايعونك انما يبايعون الله ، يد الله فوق أيديهم» .

10. God revealed to me before plague comes: "Make a boat under Our supervision and according to Our revelation and talk not to Me about the transgressors, for they are doomed to drowning". "Those who make a solemn pledge to you actually do it under the Hand of God."¹⁰

اب دیکھو خدا تعالیٰ نے میری روحی افتخاری تعلیم اور میری بیعت کو روح کی کشتی قرار دیا اور تمام انسانوں کے لیے مدارِ نجات ٹھہرایا۔ جس کی انکسیر ہوئی کھے اور جس کے کان بولے

11. Lo, Allah has made all that was revealed to me—my teachings and the oath of allegiance to me (my Baiat — coming into my fold) just like Noah's Ark: and Allah has made it the basis for emancipation of the whole of mankind.¹¹

١٢- وقد أنبأني ربي أنني كسفينة نوح للخلق فمن أتاني ودخل في البينة فقد نجا من الضيعة فطوبى لقوم هم ينجون .

12. And my God told me that I am like Noah's Ark for mankind; whoever came to me and took the oath of allegiance to me (entered into my fold) is saved from getting lost. So felicitations to the saved ones.¹²

١٣- إن مثلي عند ربي كمثل آدم فجعلني الله آدم وأعطاني كل ما أعطى لأبي البشر . (خطبة الهامة : ص ٢٥٣ و ٢٥٤)

13. My Lord has established the likeness between Adam and myself: Allah made me Adam and gave me all that was given to the Father of mankind.¹³

14. I claim that I am *Rasul* and *Nabi*.¹⁴

15. I am told that references to me are found in the Quran and Hadith: I am the symbol of the verse: "God is He Who sent His Messenger with the guidance and religion of truth, that He may cause it to prevail over all religions".¹⁵

16. The true God is He who sent His messenger to Qadian.¹⁶

١٧- أنا أنزلناه قريبا من القاديان ، وبالحق أنزلناه وبالحق نزل وكان أمر الله مفعولا . (أنجم عاقبة) أنهم : ص ٥٤

17. We have sent him to Qadian: we sent him with truth and he descended with truth. God's decree is thus ordained.¹⁷

18. How can I discard God's revelation which has been coming to me for the last twenty-three years. I believe in this sacred revelation as I believe in the revelations before me.¹⁸

19. One into whom God entered is in the garb of the prophets.¹⁹

۲۔ بشرى لك يا أحمدى ، أنت مرادى وهى ، انى ناصرک : انى حافظک ، انى جاعلك للناس اماما . (أنجام آتھم : ص ۵۵ للقادیانی)

20. Glad tidings to you, O my Ahmad: you are my choice and are with Me. I am your helper, I am your protector, I appoint you the Imam (leader) of mankind.²⁰

ابن مریم کے ذکر و تعظیم کے لئے اس سے بہتر ظالم احمد ہے

21. Give up all mention of the Son of Mary: Ghulam Ahmad is far greater.²¹

۲۲۔ ایک متم کہ حسب بشارات آدم صلی کماست : یہ تہد یا منبرم

22. Lo! I come in accordance with the good tidings of the Prophet (PBUH). Isa dare not tread on my pulpit.²²

۲۳۔ عد ظہورہ (یعنی القادیانی نفسہ) عند اللہ ظہور نیہ المصطفیٰ وعد زمانہ منتهی المعراج الزمانی للرسول المجتبیٰ: ومتہی تجلی روحانیہ سیدنا خیر الوری . . . (خطبۃ الہامیہ ، ص ۲۹۷)

23. His advent (i.e. of the Qadiani's) has been counted by Allah as the advent of His prophet Al-Mustafa and his time has been counted the height of the chosen Prophet's (spiritual) ascension to heaven and the destination of the spiritual expression of the best of all mankind.²³

۲۴۔ فمن دخل فی جماعتی دخل فی صحابة سیدی خیر المرسلین

24. He who enters my Jamaat (group) enters in the Jamaat of the Companions of the Prophet (PBUH).²⁴

۲۵۔ ومن فرق بینی وبين المصطفیٰ فما عرفنی وما رأى .

25. He who makes any distinction between me and Al-Mustafa has neither recognised me nor has seen me.²⁵

26. Say unto them: If ye love Allah, then follow me. Allah will love you.²⁶

27. We sent thee solely as a blessed mercy for the nations.²⁷

٢٨- لولاك لما خلقت الافلاك . الاستثناء ، ص ٨٥ حقيقة الوحي

28. Had I not created you, I would not have created the heavens.²⁸

29. Lo! We have sent unto you a messenger as witness among you, as we once sent a messenger unto Pharaoh.²⁹

30. Fear not. Lo! the messengers fear not in my presence.³⁰

31. Lo! We have given you a signal victory. Allah my forgive thee of the sin which is past and that which is to come. Will not Allah defend His servant.³¹

32. I believe that he (Mirza Ghulam Ahmed) is the subject of this Ayah: "And bring you good tidings of a messenger who cometh after me, whose name will be Ahmad (the praised one)."³²

33. Muhammad is the messenger of Allah and those accompanying Him (His Companions are very strict against the unbelievers). In this divine revelation I am named Muhammad and the prophet of Allah.³³

34. We have given you excellence above everyone else.³⁴ (a collection of the sacred revelations).

35. I have been given what no other man in the universe has been given.³⁵

36. He gave me what has not been given to any other man in this universe.³⁶

٣٧- أنا أعطيتك الكوثر . We have given thee abundance.³⁷

٣٨- آنچه داداست هر بنی راجم داد آل جام را سرا بجام

38. Whatever was given individually to each prophet has been collectively given to me.³⁸

39. There descended many chairs from heaven and your chair was above all — far above those of everyone else.³⁹

٤٠- ترفع الله على كل شيء . (تذكرة: ص ٤٦٩ ، ٥٧٩ ، ٦٣٧)

40. God has preferred you above everything else.⁴⁰

٤١- فكذلك طلعت روحانية نبينا ﷺ في الالف الخامس باجل صفاتها وكان ذلك الزمان منتهى ترقياتها بل كانت قلما أولى لمعارج كمالاتها . ثم كملت وتجلت تلك الروحانية في آخر الالف السادس أعني في هذا الحين كما خلق آدم في آخر اليوم السادس بإذن الله أحسن الخلقين . واتخذت روحانية نبينا خير الرسل مظهرا من أمته لتبلغ كمال ظهورها وغلبة نورها كما كان وعد الله في الكتاب المبين . فأنا ذلك المظهر الموعود والنور المعهود فأمن ولا تكن من الكافرين . وإن شئت فاقسما قوله تعالى : وهو الذى أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله . وفكر كالمهتدين فهذا وقت الاظهار ووقت كمال ظهور الروحانية من الجبار يا معشر المسلمين . خطبة الهامية :

41. Similarly the spiritual qualities of our Prophet (PBUH) appeared together with their best attributes at the end of five thousand years and that era was the ultimate goal of their excellence; it was the first step towards its sublimity; then, that spirituality was completed and it made its appearance at the end of six thousand years, i.e. in the present time, just as Adam was created at the end of the sixth day by order of God, the greatest Creator. And the spirituality of our Prophet, the best of the prophets, held an aim from among his people, so that it could reach the excellence of its expression and the domination of its light in accordance with the promise made by God in the pure book. So I am the promised object and the light of the time. Believe in me and do not side with the infidels. If you are in doubt, then read His saying: "He it is who hath sent his messenger with the guidance and religion of truth that he may cause it to prevail over all religions and think like the guided ones. O Muslims! This is the time of proclamation and the time of the excellence of spiritual expression from God, the Powerful."⁴¹

٤٢- فكان خاليا موضع لبنة أعني المنعم عليه من هذه العمارة ، فأراد الله أن يتم البناء ويكمل البناء باللينة الاخيرة ، فأنا تلك اللينة (خطبة الهامية ، ص ١٧٧ و ١٧٨)

42. There remained a space for one brick to complete the building by the Blessed One — then God ordained that the building be perfectly completed by the final brick. I am that brick, O ye whose eyes are open.⁴²

روضہ آدمی رہتا دو نامکمل اب تک میرے آنے سے ہوا کامل بجلد بڑے دبا

43. Adam's garden was incomplete. It has now been completed by my coming, in its entirety.⁴³

خسہ پیرا تر آئے میں ہم میں اور آگے سے بڑھ کر اپنی شان میں
خسہ دینے پر مجب نے اکل غلام احمد کو دیکھے قادیان میں

44. Muhammad has again come down among us. His new position is an improvement on his earlier visitation. If any man wishes to see Muhammad, *akmal*, (more competent) then he should see *Ghulam Ahmad*, in Qadian.⁴⁴

Citing his superiority to that of the Prophet and his own writing to those of Rasul Ullah (PBUH) Mirza said:

45. As for him (Muhammad, PBUH) the moon was eclipsed but for me, two bright moons have eclipsed. How dare you deny it? If his *Kalam* (words) were a miracle, a sign, my *Kalam* is also a miracle.⁴⁵
46. It is a fact that Muhammad (PBUH) worked only three thousand miracles.⁴⁶ My miracles exceed two millions in number.⁴⁷
47. It is possible for a man to attain a spiritual position higher than any other man; if any man wishes, he can rise even above Muhammad (PBUH).⁴⁸

۴۸۔ اُنی ارسنت من ربی بكل قوۃ وبرکتہ وعزۃ : وان قدی۔ ہذہ
علی منارۃ ختم علیہا کل رفعة . فاتقوا اللہ ایاہا النبیان ، واعرفونی
وأطیعونی ولا تموتو بالعصیان . وقد قرب الزمان : وحان أن تسأل کل
نفس وتدان . (خطبۃ الہامیۃ ، ص ۷۰)

48. I have been sent by my Lord with all power, blessing and honour. This foot is upon such a high pinnacle that every honour is inferior to it. Fear God, oh youth, recognise me. Obey me and do not die a death of disobedience. The time has indeed come when everyone will be questioned about his deed and will be rewarded accordingly.⁴⁹

٤٩- فلا تقيوني بأحد ولا أحدا بي ولا تهلكوا أنفسكم بالريب
والعاس وأنى لب لا نشر معه وروح لا جسد معه وثمس لا يحجبها
دخان الشمس وأطلبوا مثلى ولن تجدوه وإن تطالبوا بالعراس خطبة النهاية

49. Do not compare me with any other or any other with me. Do not kill yourselves in doubt and argument. I am a kernel without a shell, a soul without a body and a sun which cannot be shadowed by any cloud. Try and find the like of me — you will fail, even though you may sift through a fine sieve.⁵⁰

FOOTNOTES

1. Al-qadani, *Khutbu Ihama*, p.51.
2. *Ibid.*, pp. 60, 61 and as p.98.
3. *Ibid.*, p.179.
4. *Ibid.*, pp. 85-6 7 (footnote). An introduction to this book will greatly benefit the reader. Mirza writes of his book as follows and this is given on the first page of this book of his:

This is a book, a part of which was revealed to me from the Lord of the servants on an Eid day. So I read it to the audience with the help of the angel Ruh-ul-Ameen, without any previous compilation or notes. Thus there is no doubt that this is a sign from amongst the other signs. No one can produce such literature extemporaneously. People awaited the publication as they awaited the day of Eid. They wanted to read the book with the eyes of desirous disciples. So praise be to God who granted them sight of their desired object after their long waiting. They found their object as they would have found a garden of trees whose branches were laden and bent under the weight of their fruit. It is an acknowledgement of God's favours and a means by which people reach their fortune and it is a divine rain over barren lands. There was a great disturbance. You will never find such deep points in the literature of past ages that were compiled by trustworthy scholars. Thus these are the facts revealed to me by the Lord of the World. This is a complete expression. Is there any concealment after the advent of Maseeh? Are there any secrets left when Khataam-ul-Khulafa (the last caliph) has come? No wonder you hear such superb revelation from the Khatam-ul-A'imma (the last of the Imams) which you have not previously heard from any of the Ulama of the community. But stranger still is the fact that there comes the promised maseeh, the awaited one, the one Imam and the Judge of the world and the last of the Caliphs and he may not come with new knowledge from God and he may speak the speech of the common man and does not differentiate between light and darkness. I have called this book *Khutbu-e-Ihama* (revealed sermon) and this has been revealed to me and there is a sign.

5. Al-Qadiani, *Tuhfat-un-Nadwah*, p.1.
6. *Taryaq-ul-Qulub*, p.3. This is really a translation of one of his Persian.
7. *Kisht-e-Nooh* (Noah's Ark), p. 46-7.
8. See *Haqiqat-ul-Wahi*, footnote p.338 and *Baraheen-e-Ahmadiya*, p.388.
9. *Qadi Yar Muhammad* (Tutor of Mirza, Bashir-ud-Din Mahmudi), *Qurbani*.
10. *Khutba-e-Ilhamia*, pp. 167-8. Really these are two verses from the wrongfully claims that these were revealed to him.
11. *Arozeen*, v. 4, p.6
12. *Ama Kamalat Islam*, p.486
13. *Khutba-e-Ilhamia*, pp. 253-4.
14. *Magazine Al-Badr*, 5th March, 1908.
15. *Ijaz-e-Ahmadi*, p.9. This is really a Quranic verse, relating to the 1
16. *Dafi-ul-Bala*, p.11.
17. *Anjam Atham*, p.58
18. *Haqiqat-ul-Wahi*, p.15.
19. *Anjam Atham*, p.53
20. *Ibid.*, p.55.
21. *Dafi-ul-Bala*, p.20.
22. *Izala-e-Auham*, p.69.
23. *Khutba-e-Ilhamia*, p.297.
24. *Ibid.*, p.258.
25. *Ibid.*, p.259.
26. *Anjam Atham*, p.56. *Tadhkirah*, p.221, 363, 378. This is really a Quranic verse as the Prophet.
27. *Haqiqat-ul-Wahi*, p.82, *Tadhkirah*, p.83, 396. This is also a Quranic verse.
28. *Haqiqat-ul-Wahi*, p.85. (*Istifia*), p.604, 649.
29. *Haqiqat-ul-Wahi*, p.101.
30. *Ibid.*, p.91.
31. *Anjam Atham*, p.58.
32. Mirza Mahmud, *Aema-e-Sadaqat*, p.36. This is actually a prediction of Isa bin Maryam relating to the Prophet Muhammad (PBUH).
33. *Aik Ghalti ka Izala*, p.3.
34. *Tadhkira*, p.709 (a collection of the sacred revelations).
35. *Ibid.*, p.658.
36. *Ama-e-Kamalat Islam*, p.374.
37. *Anjam Atham*, p.58, *Tadhkira*, p.652
38. *Nuzul-e-Mashh*, p.99
39. *Tadhkira*, pp. 346 and 638.
40. *Ibid.*, pp. 469, 579 and 638.
41. *Khutba-Ilhamia*, p.266-8.
42. *Ibid.*, pp. 177-8. Here, there is an allusion to a Hadith of the Prophet Muhammad (PBUH). This states that the Prophet said: "The way in which I may be compared with the prophets is to a beautifully constructed castle where one brick was missing. Visitors went round admiring the beauty of its construction which was marred by one missing brick. Now I have filled in the place of that brick. In me the building is completed and in me the messengers are complete". A version says: "I am the brick and I am the seal of the prophets" (Bukhari and Muslim).
43. *Baraheen-e-Ahmadiya*, vol. 5, p.113.
44. *Al-Badr*, 25 October 1906. This was originally an Urdu verse which was read to the Mirza of Qadian. He praised the reciter and had the verse published in his own journal, *Al-Badr*.
45. *Ijaz-e-Ahmadi*, p.79.
46. *Tuhfa Golarawa*, p.63.
47. *Tadhkira ul Shuhadaitain*, p.41.
48. *Daily Al-fadl*, 17 July 1922. (The statement of Mirza Basheer al-Din Mahmudi)
49. *Khutba Ilhamia*, p.70.
50. *Ibid.*, pp.51-2.

HIS CLAIM TO HAVE QUALITIES OF GOD — AND THAT HE IS ACTUALLY GOD

1. I am given the power to cause death and to give life from the Lord, the all-Powerful.¹
2. Such is your command: that when you intend a thing, you say: 'Be' and it exists.²
3. You are unto me as my One-ness and my Soleness.³
4. You are from me and I am from you: your appearance is my appearance.⁴
5. You are unto me as my son.⁵
6. Listen to me, my son.⁶
7. You are from our water and they are from dust.⁷
8. The Heavens and the earth are with you as they are with Me.⁸
9. Oh Ahmad, your name will be completed but My name will not be completed.⁹
10. Allah praises you in the heavens. He praises you and comes unto you.¹⁰
11. I saw myself in a dream as God's eye and I believed that I was actually Allah and in this state I said: "I wish new order (of this universe) — a new heaven and a new earth." Then I created heavens and earth; first in a very brief shape in which there was no division and no order. Then I divided that and put it in proper order which was a true purport. I felt within myself the power of creation. Thereafter I created earth and said: "We have beautified the world's heavens with lamps." Then I said: "Now we will create man from wet earth".¹¹

FOOTNOTES

1. *Khutba Ilhami*, pp. 55-6.
2. *Haqiqatul Wahi*, p.105. *Tadhkira*, p.525, 656, 826.
3. *Anjam-e-Atham*, p.51, *Tadhkira*, p.66, 304.
4. *Tadhkira*, pp.650, 700.

5. *Haqiqatul W'ahs*, p.86. *Tadhkira*, p.526, 642.
6. *Al Bushra*, vol. i, p.49.
7. *Anjam-e-Atham*, p.55. *Tadhkira*, p.204.
8. *Anjam-e-Atham*, p.52, *Tadhkira*, p.65 (2nd Edition).
9. *Anjam-e-Atham*, p.52, *Tadhkira*, p.51.
10. *Anjam-e-Atham*, pp. 55-6, *Tadhkira*, p.276 (2nd Edition).
11. *Aiaene Kamalat*, pp. 564-5, *Tadhkira*, p.189.

HIS BELIEF CONCERNING THE ONENESS OF GOD

1. Allah said unto me: "I pray and keep fasting; I stay awake and sleep".¹
2. Allah Taala said: "I am with the messenger and I will answer (to his call); I can be wrong; I can be right; I am with the Rasul — all encompassing".²

Mirza says:

3. In a vision, I saw God in a visionary expression and I wrote many predictions; then I placed many papers before God, for his signature, so that he may confirm my demands. I saw that God wrote something and without hesitation put His signature in red ink. At the time of signing he jerked the pen as they do when ink on the nib is in excess and they throw it down. I was very sensitive at that time that God was so kind to me that whatever I demanded He put His signature on that without any hesitation. Then I awoke. At the time, (one of my disciples) Mian Abdullah Sinnori was with me in the room rubbing my feet. In his presence some drops of red ink fell on my clothes and on those of Abdullah. It is strange to note that the time of pen's jerking and falling of red drops was the same without a slight difference. When the revelation ended, I actually discovered that our clothes were smeared red although we had no dye or anything else of a red colour with us. Abdullah still possesses those (smeared) clothes.³
4. God addressed me in these words: "Listen to me, my son".⁴
5. Oh sun, Oh moon, you are from Me and I am from you.⁵
6. (Mirza says) "God descended into me and I was a hidden treasure; so I wished to be recognised. He told me that I was a medium between Him and His creatures".⁶
7. It was revealed to me: "We give you glad news of a son; he will be as a symbol of truth as if God has descended from heaven".⁷

8. Our God is made of ivory.⁸

FOOTNOTES

1. *Al-Bushra*, v.2, pp. 79 and 97, *Tadhkira*, p.474 (1st Edition), *Mawahib ul Rahman*, p.35.
2. *Ibid.*, p.79, *Tadhkira*, p.475.
3. *Haqiqatul Wahi*, p.255, *Taryaqul-Qutub*, p.62.
4. *Al-Bushra*, v.1, p.49.
5. *Haqiqatul Wahi*, p.74, *Tadhkira*, p.518, 625.
6. *Kutubul Bariyyah*, p.75.
7. *Haqiqatul Wahi*, *Al-Istifta*, p.95, *Tadhkira*, p.204.
8. *Al-Tadhkira*, p.105.

HIS BELIEF ABOUT REVELATION (WAHI)-NUBUWWAH, THE BOOK, THE PROPHETHOOD AND THE FINALITY OF PROPHETHOOD.

1. By God in whose hands my soul rests. He sent me and He named me as *Nabi* and called me the Promised Maseeh; and for the attestation of my claim (to prophethood) he showed many signs; their number reaches three hundred thousand.¹
2. The true God is He who sent his Rasul to Qadian (the place of Mirza's birth). No doubt Allah will save Qadian and protect it from plague. It will not enter this town even if plague continues to rage for seventy years. It is because this is the throne-place (residence) of His prophet and in this, there is a sign for the nations.²
3. God has shown many signs to prove that I am from Him that if these were distributed among one thousand prophets, their prophethood would certainly be proved...But Satanic, devilish people do not acknowledge it.³
4. It was necessary for God's prophets to come time after time so that by their coming, the people would attain certainty of truth and love for God. These prophets bestow His blessing upon His servants. Do you dare to contest with God and break his eternal law?⁴
5. ...and Ail (Jibril) came to me and selected me and circled his finger and suggested that God would protect me from all enemies.⁵
6. By Allah the Great, I believe in what is revealed to me as I believe in the Quran and the rest of the books that were revealed from heaven and I believe that the speech which is revealed to me is from God, just as I believe the Quran to be a God's revelation.⁶
7. I am not. I am not but just like the Quran.⁷
8. Try to understand what Shariat (Islamic Law) really is. Simply it orders proper conduct and forbids indecency. He who proposed order and negation (i.e. *Amr bil Maroof* and *Nahi an-ilMunkar*) is an ordinate of Shariat and I am the ordinate of Shariat because in my revelation there were *awamir* and *Nawahi*.

It is wrong that Shariat should decree totally new orders as there is much teaching in the Quran which is also found in the Torah. That explains why, in the Quran, there is much reference to it in the following verse:

"This has been revealed in the former books — those of Moses and Ibrahim."⁸

FOOTNOTES

1. Appendix *Haqiqatul W'ahi*, p. 68.
2. *Daf-ul-Bala*, pp. 10-11.
3. *Chashma Marfat*, p.317.
4. An extract from his lecture at *Stalkot*, p.22.
5. *Musahib ul Rehman*, p.66. A'il is a name of Jibril.
6. *Haqiqatul W'ahi*, p.211
7. *Al-Tadhkira*, p 668.
8. *Arba'een*, v.4, p.7 (in brief).

HIS FAITH CONCERNING THE RESPECTED PROPHET ISA BEN MARYAM, MEHDI, DAJJAL, DONKEY OF DAJJAL, DAABBAT-UL ARZ AND GOG & MAGOG 'YAJOOJ AND MAJOOJ'.

1. There is no doubt that I am the Maseeh. With truth I walk and flow. Certainly Isa died and is not like you among living ones.¹
2. As for the descent of Isa from heaven: we have proved this fallacy in our book, *Alhamama*. To sum up: we can find nothing about this belief in the Quran. On the other hand, the Quran confirms his death.²
3. The theory of the descent of Isa — the Prophet of Allah — from heaven was an innovation of the Christians. So far as the Quran is concerned, it says that Isa died and is numbered among the dead.³
4. No doubt the doctrine of the descent of Isa came from the Christians and is their fabrication. Those Muslims who believe Isa will descend from heaven have not followed the truth — they are actually wondering in the valley of bewilderment.⁴
5. It is disrespectful to say that Jesus Christ did not die. On the other hand, it is the greatest *Skirk* which nullifies all good deeds. The fact is that He (Isa) died like his brothers and passed away as did the other people of his time. This belief (of his life) has come to the Muslims from the Christians.⁵

FOOTNOTES

1. *Tuhfat-ul Nadwah*, p.1.
2. *Noor-ul-Haq*, vol. 1, p.51.
3. *Khutba Ithama*, p.4. (F'lan)
4. *Ibid.*, p.6 (F'lan). Qadiani friends! What do you think about those persons who lived from the first century to the 13th century of Hijra and died believing this? Mirza himself says that this misunderstanding is not new, it began just after the death of the Prophet (PBUH) and many pious people, *Azha Allah*, and men close to God had this belief. (See Mirza's book: Differences between Ahmadi and non-Ahmadi. Mirza had even gone to the extent of writing: "One or two ignorant Companions of the Prophet, who had little sense of reason, thought that 'Isa is still living in Heaven', for example Abu Huraira who was dull and lacked reasoning. (See *Ijaz-e-Ahmadi*, p. 18, printed in Rahwah).
5. Appendix *Haqiqatul Wahu*, p.39. Dear Qadianis! What do you think about your own Maseeh of Qadian? For fully 52 years it was his form belief that Isa *alayhissalam* was presently alive in heaven: he would descend

FALLACIES AGAINST ISA (Salaam on Him)

1. God sent in the Ummah the Promised Maseeh who, in his grandeur, is far greater than the previous Maseeh. By God, had Isa, son of Mary, been in my era, he would not have been able to do what I did and show the signs which have been shown through me.¹
2. The ills of drinking wine as adopted by Europeans are because Jesus himself was a drunkard. It may be that due to some disease or old habit, he was forced to drink.²
3. I do not think that Jesus observed any abstinence from wine.³
4. Jesus could not call himself pious because people knew that he was a notorious drunkard...His claim to Godliness was as a result of his bad habit of drinking wine.⁴
5. I suffer from diabetes insipidus — some times, I have to pass water one hundred times a day. A friend once advised that I should start taking opium as this would cure diabetes. I told him: "Thank you very much for this kindness, but if I take opium people will start saying that the first Maseeh was a drunkard and the second one is a drug addict."⁵
6. His whole family is composed of chaste people (says ironically). His three paternal and maternal grandmothers were prostitutes from whose impious blood Jesus was born. Perhaps this is also a condition for claiming Godliness. His inclination towards prostitutes was perhaps due to his ancestry. Otherwise no sane person would give a young prostitute the opportunity to rub his head with her unholy hands and apply perfume to himself which was bought with money earned immorally — or rub his feet with her hair. Any sensible man can visualise the type of man Jesus was.
7. Yes! regarding the objection about Maseeh's paternal and maternal grandmothers you must have found any answer to that. We fell tired and could not find an authentic answer to that. What sort of God he is whose grandmothers bear such a moral character?
8. A young and beautiful prostitute sits close by, as if sitting in his lap; sometimes she stretches out her hand and rubs perfume on his head. Sometimes she touches his feet, caressing them with her

jet black hair and enjoys herself in his lap. Jesus sits entranced and does not have any objections to her actions. Just imagine! Jesus, a young man, a drunkard, a celibate — and a young and beautiful prostitute lying before him, caressing his body with hers. Is that chaste behaviour? Who can say that the prostitute's touch does not warm his heart and produce lustful feelings within him? It is really rather disgusting and sad that Jesus was unable to place his lustful hand upon her and then have enjoyed conjugal relations with his own wife. The close proximity of the wretched prostitute must have produced wild emotions within him and lust must have affected him. That is why Jesus could not even utter the words 'O bastard woman! Woe unto you. Keep thyself away from me'. The bible confirms the fact that the woman was a prostitute who was notorious throughout the city for her adultery.⁸

9. If you would like to know what manner of man Jesus was — he was a glutton, a drunkard, never prayed or feared God, a non-believer of God and a naughty person, self-centred, and claiming himself to be God.⁹
10. Yes, Jesus had the bad habit of name-calling.¹⁰
11. It is also noted that he (Jesus) was in the habit of sometimes telling lies.¹¹
12. He (Jesus) was helpless in every way — he came into the world through that orifice which is the outlet for dirty excretion. For a long time he was unaware of thirst, hunger, pain and ailments.¹²
13. Islam, unlike Christianity, does not teach that God was born of woman — and was fed by sucking blood from the womb of his mother for nine months — the blood which had in it the qualities of prostitutes like the daughters of Saba, Tamar and Rabah. He had the usual weaknesses of a human being and during his childhood he contracted measles, small pox and other ailments. And lived most of his life like ordinary people and only upon his deathbed did he think of claiming Godlihead for himself.¹³
14. That the son of Mary was in no way better than the son of Koshalia (Ram Chandar of Hindu mythology).¹⁴

15. Sexual power is considered to be a good quality in a man. Conversely to be impotent is considered a bad quality — just as deafness and dumbness are bad qualities, also. In this context we see that Jesus was deprived of these manly qualities; he did not marry and could not show any good examples of social life.¹⁵

FOOTNOTES

1. *Huqiqatul Wahi*, p.148.
2. Footnote, *Kishu-e-Nooh*, p.65.
3. *Review of Religions*, vol. 1, p.124, 1902.
4. *Sat Bachan*, p.172 (footnote).
5. *Nasim-e-Dawat*, pp. 66-7.
6. *Anjam-e-Atham*, (Appendix), p.7.
7. *Noor-ul-Quran*, vol. 2, p.45.
8. *Maktoobat-e-Ahmadi*, Vol. III, pp. 23-4. *Noor-ul-Quran*, v.2, p.9.
9. Footnote on *Zamima Anjam-e-Atham*, p.5.
10. *Ibid.*, p.5.
11. *Baraheen-e-Ahmadi*, p.369.
12. *Sat-Bachan*, p.173-4.
13. *Anjum Atham*, p.41.
14. *Noor-ul-Quran*, vol. II, p.12.

16. We have every right to say that as the true nature of the Son of Mary and Dajjal, for having no precedent was not completely exposed; the nature of Dajjal's donkey of seventy yards and similarly of Gog and Magog and the Dabba-tul-Ard was also revealed to Muhammad (s.a.w.) what these are . . . so there is no point of amazement therein.¹⁶
17. As regards Dajjal: hearken to my words (about him). I tell you, on the basis of Ilham (inspiration) O respected ones! I have been definitely told that Dajjal's oneness is not the oneness of a person; it is actually oneness of a kind, i.e. unity of ideas found in the kind of all Dajjal's as is shown in the word 'Dajjal'. There is a sign in the word for thinkers. So the word Dajjal means a series of evil elements for assisting one another.¹⁷
18. We have already written that Christian missionaries are actually the promised Dajjal.¹⁸
19. Moreover, a great sign of Al-Dajjal is his donkey, which is said to be of such great dimensions that the distance between its two ears is 70 yards. A railway train is mostly fairly long and no doubt it runs on power generated by steam just as clouds are moved quickly by the winds. In this case, our Prophet (PBUH) has clearly referred to railway trains. Since the train was invented by Christians whose leader is this very Dajjal group, these trains can therefore be called the donkey of Dajjal.¹⁹
20. In the sayings of Allah. And when the Word is fulfilled against them (the unjust) We shall produce from the earth *Dabba* to face (them); *Dabba* will speak to them. (S27:82) This means a group of scholastic theologians who, in favour of Islam, attack all the wrong religions, it means those scholars who adhere to the apparent meanings of the Quran. They are the scholastic theologians, well-versed in philosophy. They will stand at many places defending the religion.²⁰
21. The eleventh sign is advent of the Dabbat-ul-Ard and means an abundance of preachers not possessing one iota of heavenly light

or vision. They are merely germ of the earth.²¹

22. Dabba-tul-Ard means misleading scholars.²² It was then revealed to me that Dabba-tul-Ard are plague germs, and this is the Dabba-tul-Ard about whom there was a prediction in the Quran.²³
23. Allah Taala has said that the first sign of the last days (near Qiamat) will be that Gog and Magog's domination — i.e. Russia and Britain — will be the dominant powers.²⁴
24. The mystery of Gog and Magog was solved long ago. They represent the two advanced nations of Britain and Russia. These two nations will attack from on high and will become victorious through God given powers.²⁵
25. As regards the coming of Mahdi, you know that all such narrations are weak and of doubtful origins; one narration contradicts another. In the book of Ibn-e-Maja, there is one tradition that there is no Mahdi but Isa bin Maryam. So how can such traditions be relied upon?²⁶

FOOTNOTES

16. *IZALA AUHAM*, p.255. p.282 (2nd Edition)
17. *Acena-e-Kamalat-e-Islam*, p.554-5.
18. *Izala-e-Auham*, p.268. p.294 (2nd Edition).
19. *Ibid.*, p.270-271. p.299 (2nd Edition).
20. *Ibid.*, p.189. p.209 (2nd Edition).
21. *Shahadatul-Quran*, p.25.
22. *Hamamatul-Bushra*, p.105.
23. *Nuzul al-Maseeh*, p.39-40.
24. *Shahadatul Quran*, p.25.
25. *Izala-e-Auham*, p.188. (2nd Edition), p.209.
26. *Hamamatul-Bushra*, p.110.

HIS BELIEF ABOUT QADIAN

(an Indian village where he was born)

1. The land of Qadian merits great respects; it has attained the status of Haram (Mecca) because people flock to it.¹
2. The Quran mentions the names of three cities with great respect: Mecca, Medina and Qadian.²
3. No doubt Qadian is the mother of cities (*Ummul-Qura*) ...and whosoever detaches himself from it will be detached. Be afraid of being cut into pieces or being torn away. Then how long this fresh milk could be available? Have not Mecca and Medina exhausted their blessings (meaning that the bounty of Qadian is still fresh.)³
4. Qadian is the apex of the earth and it is the mother of cities; no good can be found except in this sacred place. So this place holds special importance.⁴
5. God has exalted three cities (Mecca, Medina and Qadian) and has chosen them as citadels for His spiritual expression.⁵
6. What is Qadian? It is a prominent sign of God's eminence and might. As has been said by the promised maseeh (of Qadian) this is the throne-place of His prophet; the place of his birth, his residence and place of his tomb. In this city there is a house in which there lived the saviour of mankind, the killer of Dajjal, the breaker of the Cross, the one who made Islam victorious over all other religions. He was brought up there and he passed his life there.⁶
7. I tell you the truth: God has informed me that the land of Qadian begets the same blessings as those bestowed upon Mecca al Mukarrama and Medina al Munawwara.⁷
8. No doubt Qadian is the focus of God's bounties and His blessings; nowhere else are such blessings to be found. Mirza Ghulam Ahmad Qadian has said: "He who does not visit Qadian—I fear for his Iman (i.e. faith) that it will be destroyed."⁸
9. If the Arab lands take pride in Haram (Mecca) then the land of Ajam can take pride in Qadian.⁹

10. When we praise Medina, we do not mean any disrespect for Mecca; similarly respect for Qadian does not mean any disrespect for Mecca or Medina. Allah has sanctified these three cities and has selected them to be a source of His light.¹⁰
11. He who visits the tomb of the promised maseeh (in Qadian) is blessed to the same degree as one who visits the green tomb of the Prophet Muhammad (PBUH) in Medina. Woe to the person who debars himself from the benefits of the blessing of Hajj-al-Akbar towards Qadian.¹¹
12. The saying of Allah Taala "He who entered it is safe" is true of Qadian. The other name of Qadian is Dar-ul-Amaan—house of safety.¹²

AQSA MOSQUE in Qadian

1. Al-Masjid-ul-Aqsa is the Mosque which has been built by the promised maseeh in Qadian.¹³
2. The Prophet (PBUH) went from Masjid-e-Haram to Masjid-e-Aqsa in his *Mi'raj* (ascension to heaven) — the Masjid Aqsa mentioned here is the very mosque in Qadian on the Eastern side, the extreme side of Qadian. God's word (The Quran) named this place *mubarak* (the blessed).¹⁴
3. This is a mosque about which it was revealed to this humble person (meaning Mirza himself) that he who enters this mosque is saved.¹⁵

FOOTNOTES

1. *Durr-e-Thameen*, p.52.
2. *Izala-e-Auham*, p.34 (footnote).
13. *Khutba Ilhamia*, p.25.
4. *Huqiqatul-Ruya*, p.45-6.
5. The Friday Sermon of Mirza Mahmud, given in the daily *Al Fadi*, 3 Jan, 1925.
6. *Al Fadi*, 3 Sept. 1935.
7. *Tableegh-e-Risalat*, vol. 6, p.153, *Baraheen-e-Ahmadia*, vol. 4, p.518.
8. *Al Fadi*, 25 Sept. 1937.
9. *Al Fadi*, 18.19 Dec., 1937
10. *Al Fadi*, 3 Dec. 1935.
11. *Al Fadi*, 13 Dec. 1939.
12. *Ibid.*, 10 Dec. 1934 (Speech by Mirza Bashir-uddin Mahmud).
13. *Amwar-e-Khilafat*, p.117.
14. *Khutba Ilhamia*, p.25 (footnote).
15. *Al Fadi*, 21 Aug. 1933. Explained in more detail in *Khutba Ilhamia*, p.25.
16. *Tableegh-e-Risalat*, vol. vi, pp.152-3.

HIS FAITH CONCERNING HAJJ

1. Our congregation here is just like Hajj — God ordained Hajj for the community development. From a religious point of view it is good for the Ahmadi to perform Hajj, but the real benefit, i.e. the advancement of the nation, is not made possible by Hajj (at Mecca). The people reigning over that land are those who think it is permissible to kill an Ahmadi even there (in Mecca). God has now appointed Qadian for this purpose of advancement... just as indecency, fighting is forbidden in Mecca, similarly it is forbidden in Qadian.¹
2. Islam is not complete without faith in Ghulam Ahmad of Qadian just as Hajj is not complete without attending congregation at Qadian. It is because Hajj to Mecca these days does not serve its purpose.²
3. A mere stay in Qadian is better than an optional Hajj (in Mecca).³

FOOTNOTES

1. *Barakat-e-Khilafat*, written by Mirza Bashirud Din Mahmood, pp. 9-7. (A speech made by him in 1914).
2. *Paygham-e-Sulh*, 19 April, 1933.
3. *Aeen-e-Kamalat Islam*, p. 352.

AL QADIANI AND HIS SERVICE TO THE BRITISH GOVERNMENT

Fifty Treasures

1. The greater part of my life has been spent in supporting and favouring the British Government. I have written and published so many books against the theory of Jihad and the need for obedience to the British that if all these tracts and books were put together, it would take fifty almiras to accommodate them. I have sent these books to all the Arab countries: Egypt, Syria, Afghanistan and Turkey. It has always been my aim to convert these Muslims to have faith in the British Government and to discard from their minds the baseless traditions of cruel Mahdi and bloody Maseeh as well as the instigating ideas of Jihad which mislead foolish people.¹

Fifty thousand books

2. I have published 50,000 books, magazines and posters and distributed them in this and in other Islamic countries. I have stressed that the British Government is very kind and benevolent towards Muslims. It is therefore incumbent upon every Muslim to extend his faithful obedience to this Government; express hearty gratitude to that and pray for that. I have written these books in Urdu, Arabic and Persian and have distributed them throughout the entire Muslim world, so much so that they have reached the two sacred cities of Mecca and Medina. As to the best approach these have been published in Istanbul and in the different cities of countries like Syria, Egypt and Afghanistan. It is as a result of my endeavours that thousands of people have given up thoughts of Jihad which had been propounded by ill witted mullas and embedded in the minds of the people. I can rightly feel proud of this that no other Muslim can equal me in this respect.²

Fifty horses and fifty riders

3. My father was a well-known landlord in this country and he enjoyed great eminence in the Government's offices. He was a true devotee and well wisher of the British Government. In the mutiny of 1857 (the war against colonialism is termed 'mutiny' by Mirza) my father supplied fifty horses and riders to aid the British Government. For this favour of the Government he was very popular among the officials.³

Most important task carried out for 60 years.

4. From my early days up to this time that I have aged about 60 years of my life, I have been busy with my tongue and my pen in turning Muslim minds to faithful loyalty to the British Government and to creating feelings of betterment and kindness for the Government; and that I erase from Muslim minds the idea of Jihad which had been inculcated in them by the foolish Ulema and which caused disloyalty to the Government. I feel that my books have duly affected the minds of not hundreds but thousands.⁴

I am one of their servants.

5. The benevolent Government is aware of the fact that we are from among their servants, their sympathisers and well wishers of their's. We have come to their aid with a firm mind in every hour of need. My father was held in close and high esteem by the Government; and our services to this Government held clear distinction. I do not think that the Government has forgotten these services of our. My father, Mirza Ghulam Murtada, son of Mirza Ata, was a great well wisher and friend of this government and enjoyed great respect from among them. Our loyalty was proved beyond doubt. Rather our fidelity was proven among the people and it was clear to the governmental officials. The Government may confirm this from the officers who came to this side and lived among us; so that they may tell what sort of life we lived, and how faithful we have been in serving their government.⁵

I am an amulet and a fortress of this government

6. My Arabic publications were merely for lofty purposes and my books were in continuous supply in the Arab world until I felt they were bearing fruits — some Arabs came to see me personally and some contacted me through the post. Some called me bad names and others were enlightened and agreed with my mission, seemingly in search of the truth. I have spent a lot of time on these publications so that for nearly 11 years I have published these books and have never neglected this duty. I am therefore entitled to say that I alone rendered these services to the government and that I am like a fortress and an amulet for this British Government. I am he who safeguards them from evil. God has revealed to me and said: "When you are among them, God will not punish them." So there is no one equal and similar to me in serving this Government and if it has any sense of appreciation, it will realise the value of my services.⁶

This government is protecting me and my Jamaat.

7. God, the Exalted as a token of His special favours, had made the British Government protect and shelter me and my followers. The peace we enjoy here under the British Government cannot be found in Mecca al Mukaramma or in Medina al Munaawara.

Tree planted by the British Government

8. This Government has clear proof of my family's loyalty and faithfulness to it for the last fifty years; its high officials have always had a good opinion of us and have attested it in their letters and memorandums — that 'this family (of Mirza Qadian) is obedient and trustworthy' from the ancient. So this Government should be careful and mindful when dealing with its own planted tree (my followers) with verification of attention and should order its officers, taking into consideration the devoted services of this family, to give preferential and sympathetic consideration to me and my followers.⁸

FOOTNOTES

1. *Tarvaqul Qulub*, p.25.
2. *Sutara-e-Qasaria* — a letter to Queen Victoria, p. 3-4.
3. *Izala-e-Auham*, p.58 (footnote).
4. *Tableegh-e-Risalat*, vol. 7, p.10.
5. *Noor-ul-Haq*, vol. 1, pp. 27-8.
6. *Ibid.*, vol. 1, pp. 33, 34.
7. *Tarvaq-ul-Qulub*, p.26.
8. *Tableegh-e-Risalat*, vol. 7, p.19.

HIS RELIGION AND HIS FAITH

1. From my writings extending over seventeen years it has been proved that I am faithful and devoted to the British Government with both heart and soul. I am son of a father who was also a friend to this Government. My faith is to obey the Government and love the people; these are the conditions set for my disciples and followers who take the oath of allegiance to me. I have stressed this clause in the fourth part of my book *Shuroot-al-Baat* which has been distributed among my followers and disciples.¹
2. No doubt my faith and doctrine, which I stress, is that Islam is composed of two parts. One is obedience to Allah and the other is obedience to the Government which has created peace and under whose protection we are safe from oppressors — that is the British Government.²

Al-Qadiani and his doctrine relating to Jihad

1. God has appeased the severity of Jihad, fight for holy causes, in stages — at the time of Moses it was so severe that even acceptance of true religion could not save from the penalty of death and children were killed. In the time of our Prophet Muhammad (PBUH), the slaughter of children, old men and women was stopped . . . and in the time of the Promised Maseeh (himself) the order of Jihad has been totally abrogated.³
2. From today, the order of manly *Jihad* by the sword is abrogated in compliance with God's commandment. He who carried a sword against non-believers after this day and calls himself Ghazi (fighter in the cause of Allah) will be considered to oppose the Prophet of God — the Prophet who announced thirteen hundred years ago that Jihad by sword would be abrogated in the time of the Promised Maseeh — so (I am that Promised Maseeh and) there is now no Jihad after my coming. Instead, we raise the white banners of peace and order.⁴
3. O Friends! Give up the ideology of Jihad. Fighting for religion is now completely forbidden. The Maseeh has come and he is the Imam for all religious affairs. Now it is abrogation of all wars performed in the cause of God. The light from heaven has

descended. Thus there is no war and every religious verdict of Jihad is nullified. He who still insists that fighting in the way of God should continue, is an enemy of God and who believes in that has no faith in the *Nabi*, and is a non-believer.⁵

4. It is binding upon the British Government to be aware of the services of the Qadianis by every care as their Imam (Mirza Ghulam Ahmed) spent twenty two years of his life preaching to the people that Jihad is forbidden (Haram) and is strictly abrogated. He not only propagated this idea in India but also in other Muslim countries such as Arabia, Syria and Afghanistan.⁶
5. This sect, which is known as Ahmadiyya, is endeavouring both day and night to erase the nonsensical idea of Jihad from Muslim minds.⁷
6. I have written many times that the Quran does not preach indefinite Jihad. In fact Jihad was restricted for a specific period. Islam is not to be blamed for the conduct of some rulers who reigned after the Prophet who acted erroneously in their own vested interests.

This Islamic sect whose Imam and leader I have been appointed by Allah is distinguishable from other sects who believe in Jihad by the sword. This sect does not believe in Jihad nor waits for the time when it (Jihad) will be legalised. Instead, this blessed sect forbids Jihad, either covert or overt and considers it to be completely forbidden (abrogated forever).⁸

Declaration of Kufr for those who disbelieve Qadianiat.

1. Very soon a sect will be heavenly reorganised and God will blow His trumpet with His own lips proclaiming His favour for this sect. It will attract every good fortune and none but accused ones will remain behind, that is those who have been led astray. They were created to populate Hell.⁹
2. Allah has revealed to me that he who does not follow me and does not give me his oath of allegiance and remains in opposition is disobeying the will of Allah and His Rasul and is *Jahannami* (doomed to Hell).¹⁰

3. All those Muslims who do not enter the fold of the Promised *Maseeh* whether or not they have heard of *Maseeh* (Mirza Ghulam Ahmed) are considered *Kafirs* and are beyond the pale of Islam.¹¹

Marriage with non-Qadianis is Kufr

No Qadiani is permitted to give his daughter in marriage to any non-Qadiani. This is a binding command from the promised *Maseeh*. He said:

1. "He who gives his daughter in marriage to any non-Qadiani is (considered) a non-Ahmadi (expelled from our Jamaat [sect]) even though he may call himself Ahmadi...It is also forbidden for our followers to participate in such marriage gatherings.¹
2. There is no harm if you marry a non-Ahmadi girl because it is allowed to marry women of the people of the Book...but an Ahmadi girl should not be given to a non-Ahmadi. There is no harm in accepting their girl but it is a sin to give them a girl.¹²
3. It is permitted to marry the daughters of christians, Hindus and Sikhs, (but to give them daughters is not allowed).¹⁴
4. By giving up *Ahmadiat* I mean to do something which may amount to unbelieving; giving a daughter to any non-Ahmadi also falls in that category. (so anyone doing so will have to be expelled from the party).¹⁵
5. The fifth tenet that is binding upon my sect in this era is that you should not give your daughters to non-Ahmadis (non-Qadianis). He who gives his daughter to a non-Ahmadi does not know what Ahmadiat is. Do you find non-Ahmadis giving their daughters to Hindus or Christians? Non-Ahmadis are, according to our faith, Kafirs, but they are better than you in this respect. In spite of being Kafirs themselves, they do not give their daughters to Kafirs but you, in spite of being Ahmadi, give your daughters to non-believers.¹⁸

To pray led by a non-Qadiani is Haram — totally forbidden

1. This is my considered religion: it is not permitted that you should offer prayer led by a non-Qadiani in any place whatsoever, whosoever he may be and however respected among the people he may be. This is an order from Allah and this is what Allah expects of you. Those who doubt this are considered deniers. Allah desires that a distinction be made between you and them.²⁰
2. God has revealed to me that it is forbidden — strictly forbidden — that you should say prayers led by one who believes me to be a liar or is wavering in his allegiance to me. Instead it is enjoined upon you that you should follow an Imam from amongst yourselves. There is an indication of this in the Hadith — “Your Imam would be from amongst you” i.e., when Maseeh descends then you should part from your sects who profess Islam and make your Imam from among yourselves. Therefore do as you are commanded. Do you wish your work to be done in vain while you perceive nothing.²¹
3. No Qadiani is allowed to say prayers which are led by a non-Qadiani. People have asked this question again and again — Is it permissible to pray behind them? I would say, whenever I am asked, it is not allowed for any Qadiani to pray behind a non-Qadiani. It is forbidden — not permitted — prohibited.²²
4. If it is expedient, prayer behind a non-Qadiani is allowable as stated by Mirza Bashir-uddin Mahmud. He states:
In the year 1912 I went to Egypt on my way to Mecca to perform Hajj. In Jedda I met my maternal grandfather and we went immediately to Mecca. On the very first day there when we were walking round the Mosque, the time came for prayer. I thought of slipping away but my path was blocked by the rush of people and the prayer commenced. My grandfather ordered me to join in the prayer but when we returned home, we said, ‘Let us say our prayer for Allah as the one which we said behind a non-Qadiani is not acceptable to Allah’. In short, we stood and revised our prayers. Throughout our stay in Mecca we continued this practice, and mostly offered our prayers in our own

house. Sometimes in the mosque we remained after prayers were finished and offered our own prayers in our own Jamaat. On occasions we were joined by non-Qadianis. When we came back (to Qadian) one of us asked the first Khalifa — Nur-uddin — what should a Qadiani do if he has to follow a non-Qadiani in prayer? He replied: "If he finds a necessity therein, he may say prayers but then he should repeat them thereafter".²³

To say funeral prayers for Muslims, even for their children, is forbidden.

1. If one asks "Is it permitted for us that funeral prayers be said for the children of Muslims" I would say No — just as it is forbidden to pray for Hindu and Sikh children as the religion must follow his parents.²⁴
2. To the question "What must be done to a Muslim who dies in a place where Qadianism is unknown? Should funeral prayers be said?" I would say: We do not know the full particulars but it would appear from his deed that he died in a state in which he was ignorant of the Rasul of Allah and His Nabi. Therefore no prayers should be said for him. Nor would we say funeral prayers for a Qadiani who has followed a non-Qadiani in prayer or one who mixes with them by this action, he has left the pale of Qadianism.²⁵
3. Fadl Ahmad, the eldest son of Maseeh-e-Maud (al Qadiani) from his first wife, died, but he did not say funeral prayers over his son as he did not believe in his prophethood or in his prophecies although he was obedient to his father in matters concerning day to day life.²⁶
4. Our prayer has been channelled and we are not allowed to marry our daughters to them. To say funeral prayers for them is also prohibited. What else remains that we share with them? Relations are of two kinds: religious and worldly. The former comprises prayers and the latter relates to marriage. Thus following non-believers in prayer is forbidden and it is also forbidden that you make them your sons-in-law. Should you ask: 'then why do we greet them?' then I would say that even the Prophet (PBUH) used to greet the Jews. In short, our Imam (Mirza Qadiani) has declared us a distinct sect in every respect.¹⁹

FOOTNOTES

1. *Ishhar Wajib ul Ishar* (Zamima) *Kitab-ul-Bariyya*, p.
2. *Shuhadat ul Quran*, p.86.
3. *Al-Arbain* No. 4, p.15. (footnote).
4. *Khutba Ilhamia*, p.28, 29. *Tableegh-e-Risalat*, vol. 9, p.47
5. *Tuhfa-e-Golarwah*, p.39.
6. *Review of Religion*, no. 1, p.2, 1902 (Statement of Mohammad Ali).
7. Letter to the Government: from the Qadiani (*Review of Religions*) Vol. No. 1, p.12. 1902.
8. *Zamima Al-Englisia & Jihad*.
9. *Baraheen Ahmadiyya*, v.5, 82-83.
10. *Tadhkira*, p.342-3.
11. *Aeena-e-Sadaqat*, p.9. (By Bashir-uddin Mahmud).
12. See *Al-Fadi*, 23 May, 1931.
13. *Ibid.*, 16 December, 1920.
14. *Ibid.*, 18 Feb. 1930.
15. *Ibid.*, 4 May, 1922.
16. *Malakatullah* by Bashir-uddin Mahmud, p.46.
17. *Kalimatul-Fasl* by Mirza Bashir Ahme (*Review of Religions* no. 4, vol. 14, p.169.)
18. *Malakatullah* p.46. Mirza Bashir-ud-Din Mahmud.
19. *Kalimatul-Fasl* by Bashirud-din Mahmud. (*Review of Religions* v.14, No. 4, p.169.)
20. *Al-Fadl*, 28 August, 1917.
21. *Arbaeen*, v.3, p.28, also in footnote in *Tuhfa-e-Golarwah*, p.27.
22. *Anwar-ul Khilafat* by Bashir-uddin Mahmud, p.89.
23. Letter from the son of Qadiani, Bashir-ul-Din Mahmood, *Al-Fadl*, 6 May, 1915.
24. *Anwar-e-Khilafat*, p.93.
25. *Aeena-e-Saduqat*, p.91-92 (by Basheer ul-Din Mahmud).
26. *Anwar-e-Khilafat*, p.93.
27. Letter from the son of Qadiani, Bashir-ul-Din Mahmood, *Al-Fadl*, 6 May, 1915.
28. See *ibid.*, 15 December, 1931 — 7 July, 1943, p.3.
29. *Kalimatul-Fasl*, by Mirza Bashir Ahmed (Qadiani's second son).

A Question to the Qadianis

After enumerating the books which he wrote in support of his belief of the death of Isa bin Maryam, Mirza Ghulam Ahmad says:

تلك كتب ينظر اليها كل مسلم بعين المحبة والمؤدة ويتنفع من معارفها ويقبلى
ويصدق دعوتى إلا ذرية البغايا الذين ختم الله على قلوبهم فهم لا يقباون

All Muslims regard these books with reverence and care and benefit from their sublime thoughts except those who are the offspring of prostitutes; God has put a seal upon their hearts and they do not accept me.¹

Do you remember that his eldest son, Fadl Ahmad, did not believe in the prophethood of his father and did not respond to his call: so much so that he died and his father (al-Qadiani) did not say funeral prayers over him?² O Qadianis, what do you have to say about Fadl Ahmad in the light of this verdict (Fatwa) of your Nabi? Tell us whether he was the son of a prostitute. Was his mother (in the light of your contention) a prostitute? And was Fadl Ahmad's father (i.e. Qadiani) the husband of a prostitute? To where does this lead? Woe to such a faith? Mirza has abused the whole Muslim population in the worst possible manner. Mirza's abuse has rebounded upon himself. It is really a *trait* of God Almighty as he has said in his book, and the target of evil deeds is the doer himself.³

FOOTNOTES

1. *Aeema-e-Kamulat Islam*, p.547, 548.
2. see *Al-Fadl* daily, 22 April, 1941 and 2 May 1941.
3. No Pakistani can forget that when the founder of Pakistan, Mr. Muhammad Ali Jinnah died, the then foreign minister, Sir Muhammad Zafar Ullah Khan Qadiani did not say funeral prayers over him and stood aside from the congregation.

THE END

In this tract we have quoted some of Mirza Ghulam Ahmad's beliefs, his thoughts and verdicts from his own writings. There are also some statements from his sons' writings. It is nothing but sheer *Kufr*, a renunciation of Islam and an attack on the Muslim Community (Millat-e-Muhammadia) and a rebellion against Islam. Mirza's writings are a self evident renunciation of Islam and no further elucidation is required on this point. One who searches for the right path and is a true believer will not need any further explanation of Mirza's writings. The extracts contained in this small tract clearly prove the contention that Mirza was *Kafir* and *Murtadd* (infidel and apostate). What we have presented here is a mere glimpse of his beliefs — no claims or endeavour is made to be exhaustive in this respect. Sanity abhors Mirza's beliefs which are widespread in his writings — only one percent of them is sufficient to prove his *kufir*.

Dear reader, what would your reaction be if all Mirza's nonsensical claims, first to *Mahdiat*, then to pseudo-Masiah, then to the Promised Maseeh were amalgamated? In addition, he claimed that Maseeh (PBUH) had died and denied his descent from heaven before the last day; he abused the great Rasul (Isa bin Maryam) in most derogatory terms. He refused to believe that the Prophet Muhammad (PBUH) is the Last Prophet and that there is no prophet after Him. Mirza claimed that he was superior to all the prophets (PBUT). He claimed his miracles exceeded all those of the Prophet Muhammad (PBUH). He then abrogated *Jehad* and *Hajj*. It was Mirza who propounded the theory that the British Government was a manifestation of God on this earth and this Qadaniat was a tree planted by the British Government itself. Mirza said that whoever disbelieved his prophethood was the offspring of prostitutes — this and other such utterances, full of *Kufr*, insanity and blasphemy (some of which we have quoted in this pamphlet) are what Mirza said and believed. Has this man (Mirza) left an iota of doubt in his writings that he was not *Kafir*? Doubtless he was a British Government agent, used by the government to aid in the destruction of this religion al-Din-al-Mubin.

Mirza thus rejected the Quran al-Hakeem and the Great Prophet, abandoned Ijma of Ummah and surpassed in disbelief all his brethren in heresy. Nevertheless, by the grace of God his cherished desires have

crumpled and this accursed tree is now falling, due to the constant efforts of the Ulama of Ummah who with pen, tongue and heart are doing their best to uproot this British plant.

The enemies of Islam want to extinguish the light of Allah by their evil speech but Allah has ordained that it shall glow forever however much the *Kafirs* hate this light.

We have said what we had to say and now we pray for God's peace and blessings upon the best of creation, our Chief, Muhammad who is the last of the Prophets and the Imam of all — God fearing men, and upon his blessed family and the Companions who held the banners of the evident religion in their hands and upon all those who followed them in good faith and who will follow, up to the Last Day.

MUHAMMAD YUSUF *al-Binnori*

A WORD ABOUT EDITOR.

Maulana Manzoor Ahmad, Chinioti, the Scholar, political Leader and compiler of the Double Dealer, author of Al-Qadianiat and other religious, books was born at Chiniot (Pakistan) in 1931. He completed his religious Education from Darul Alum Tando Allah Yar (Sind) in 1950 and specialized in commentary of the Holy Quran (Tafseer). He participated in the movement which was launched against the apostates, the Qadianies inside Country in 1953 and was imprisoned. He established a religious Institution Jamia-Arabia in 1954. He exposed Qadianies activities throughout the country, challenging their false beliefs in 1954. And inviting Mirza Bashir ud Din Mahmood, the head of Qadianies, to a religious Moot and recognized himself on the national level. He performed his first pilgrimage of Ka' bah in 1964 and in 1969, he paid a second visit to the Holy city of Makkah where he made possible to block Qadiani entrance in to Saudi Arabia and with the help of the Government he made them expelled from the holly shrines. He started teaching the students on Medina University in 1970's in the Holly Prophet's Mosque. A special course about the false-hood of Qadianism. He let the world fame scholar, Maulana Yousaf Binnoari, to lay foundation of a world wide Institution Dawat-o-Irshad to lay that comprises three departments.

1. Institution of preaching.
2. Institution of writing.
3. Institution of practical training of preachers.

In 1974, he attended the conference of Munnazzamat-e-Islamia as the representative of the action committee of Islamic world Union (Ra' bat-e-Alam-e-Islami) and assisted the participants in it providing them the details and information of Qadiani creed and religion. At last a resolution against Qadianism was unanimously passed. That resolution supported the decisive movement against Qadianis and helps delcaring them officially as non Muslim inside Pakistan. For this very purpose he paid his first and long visit to the Middle East.

During the year of 1974, he made the second Tour to Middle East, eastern and south African Countries only to publicise that resolution of Pakistani parliament and of Islamic world Union. In every place he defeated Qadianies in the religious Moots and polemics. he paid his third visit to Europe and Africa and arranged especially in London, a conference about "Christ's life" Vs Qadianies conference "the Death of Christ"

In 1977, during the Nizam-e-Mustafa movement in Pakistan, he struggled to eradicate the communistic philosophy and to Islamize not only the officialdom but also the people's mannerism.

Indeed, he is a true missionary of Islam and finality of the Prophet hood. He has dedicated his life for this very common Muslim cause.

Looking in his sincere efforts, his love for the last prophet Muhammad (peace be upon him) and of finality of the prophet hood, his spirit of pan-Islamism and his work for the general welfare of Mankind, the people of Chiniot, gave him their mandate of representation while electing him the member of Assembly of the Punjab.

His struggles are going on for Liquidating the harmful effects of Qadiani propaganda at the International level. We sincerely pray for his expeditions and effective success against the forces of Evil and oppression.

By MAHBOOB ALI KHAN
M.A. ENGLISH.

APPEAL

We end this pamphlet with an appeal to every Muslim who believes in the Finality of the Prophethood (Khatm-e-Nubuwwah) and considers that the action of Abu Bakr Siddique was right, i.e. what was done by him to Musailima Kazzab (the pseudo prophet) and his followers.

This appeal has been couched in the words of brother Sheikh Ehsan Ilahi. May God Bless all writers who awaken Muslims to the danger of all such heretical movements. Ameen.

We invite all Islamic organisations and everyone realising the importance of the affairs of Islam and the doctrine of Khatm-e-Nubuwwah, in general, and the Rabita Alam-e-Islami, Mecca, Mutamer Alam-e-Islami, Karachi, Majlis Al Buhuthal Islamia, Cairo, Jamia Islamia Medina and Dar-al-Ifta, Riyadh in particular, to be aware of the evil traits of this community of unbelievers: the apostate Qadianis, and release the Islamic world in general and Africa and Europe in particular from the clutches of these people. The Qadianis, in whatever guise they appear, are a danger to Islam and to Muslims throughout the world. They are tools (agents) of capitalist countries and are enemies to Millat-i-Hanifia-til-Baida (i.e. Islam). They befriend the enemies of Islam and aid them in every possible way, by every means, to turn Muslims away from the real Islam and to remove all respect and sanctity from them. All of this, they do under the guise of Islam. It is because of the paucity of real Muslim Ulama, their helplessness in most Islamic countries and the lack of knowledge of the majority of Muslims about the true picture of Qadianism—it is also due to the carelessness of the Islamic World towards Africa—that Qadianism has taken a firm hold there. Assisted by the enemies of Islam the Qadianis are publishing no less than five magazines in that continent—all of them preaching destruction of Islam and the Muslims.

However we are not disappointed; we have the Divine promise, given in the Quran:

"We have sent down the message and We will assuredly guard it."

We pray to Him to safeguard the bona fides of Islam and the people of Muhammad (PBUH) from the clutches of these traitors.